The Seed Sower.

A Magazine for the Church, the School, and the Home.

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The Great Issue.

We rejoice that Mr. Chamberlain has thrown his fiscal bomb-shell into the life of the nation. It is far better to have a statesman telling us that the British Empire is in danger of tumbling to pieces than soothing us with the syrup of self-satisfaction and contentment. The comfortable assurances to which we have been accustomed during the last ten or fifteen years —the stupid, sleepy belief that whatever we did was right, the proud notion that we were a model for the rest of the world—have been somewhat rudely disturbed, and from a quarter where it was least expected—a quarter whence used to be flung the charge of "Little Englander" against anyone who criticised the proceedings of our rulers.

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Yet those who are conscious of the inequalities and failures of our modern industrialism will feel little satisfaction with Mr. Chamberlain's proposals. Instead of taking us forward to a fuller and higher freedom he would bring us back to the old leading-strings of Protection. Surely we have Protection enough already. The ground landlord, the parson, the brewer and publican, have surrounded themselves with barriers raised at the public expense. They are so strongly protected that the difficulty is to know how to get at them. The rights of the House of Peers, the monopolies of the soil and the liquor traffic, and the exclusive privileges of the Church, are burdens upon the community sufficiently heavy and cruel without the creation of others.

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The true reformer will draw attention to the unspeakable injury done to our trade by the growth of ground rents and their unjust appropriation by a useless section of the community, to the terrible lessening of production by the drinking habits of the people, to the destructive action on legislation of the House of Lords, and the ruinous effects of sectarian teaching upon education. In the amendment of these intolerable evils, not in the resurrection of a fiscal policy dead and buried half-a-century ago, shall we look for better times.

* * * * * * *

This is not merely a political matter. The question of freedom or favouritism in business, of retaliation on the foreigner—of hitting back when we are hit (though the blow of our rival hurts him far more than it hurts us); of cutting ourselves off, so far as we can, from the rest of our fellow-men; of binding ourselves, if it be possible, into an imperial association that shall exercise a controlling power over other peoples, is social, moral, and religious, affecting vitally the principles enunciated in the Sermon on the Mount.

Christianity cannot escape the conflict, and must come forth from it in a degree discredited or fortified and cleansed.

* * * * * * *

Let us hope for the latter alternative, and for a brighter, not a darker, Christmas in days to come for the toiling masses of the nation.

With the woes of sin and strife
The world has suffered long:
Beneath the angels' strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring:
O hush the noise, ye men of strife,
And hear the angels sing!

Thoughts from Germany.

Some time ago, with a party of students of at least half-a-dozen nationalities, I paid a visit to a portion of the Old Wall, now being excavated, which once formed the boundary line between the Roman Empire and Germany. Here we saw a piece of masonry as strong as if built fifteen years ago instead of more than 1500, that afforded shelter to the Roman legions from the wild and powerful tribes of the unconquered German forests. To the end the Romans could not subdue Germany. The most they could do was to keep her brave, stalwart warriors in check; and as soon as they relaxed their defensive measures, these northern barbarians, as they called them, poured in upon their territories. The Roman historian, Tacitus, gives us an interesting account of the Germans as he saw them about 60 years after the death of Christ, and shows not only that they were far from being so barbarous as was commonly supposed, but that they had characteristics which made them strong and invincible. He speaks of their reverence for women, and of the absence of sexual vice, which at that time was undermining the manhood of Rome; of their love for village life and distaste of great towns; of their delight in arms and manly exercises; of their physical size and courage, their love of freedom, their devotion to their chiefs. And he dwells upon these healthy, virtuous qualities as if he foresaw that they would some day raise Germany high in the world, when immorality and effeminacy had brought the Roman Empire low.

What Tacitus felt might come about has happened. The German tribes at last broke through the boundaries and overran a large part of Europe, including Britain, the North of France, and large tracts of Italy. The English, the Normans, the Lombards are from the same stock as the Germans of to-day, and from these German peoples arose the new energy and civilization which gave us feudalism, the Gothic arts and pieties, Luther and the Reformation, and at length modern democratic ideals. To-day it is the Germanic races that take the lead on the Continent, in America, and throughout the British Empire.

Now, as kinsmen of the Germans, we ought to have a fellow feeling with them, and be deeply interested in them, and be ready to learn from them what we can. We come from the same home, we speak a very similar language—most of the words in the Lord's Prayer in both tongues are identical—a common blood flows in our veins, we are working for ends that are hardly distinguishable, and we are, therefore, more than others, rivals in business, in science, in religion, in social reformation. No race can teach the Germans so much as the English, and no race can teach the English so much as the Germans.

Owing to our insular position we have enjoyed certain great advantages and suffered from certain great disadvantages. France, for example, has never exerted the powerful influence over us that she has exerted over Germany. In some respects France was the successor of Rome, and she, to an extent, succeeded where Rome failed. Divisions among the innumerable German States exposed them to the power and dominion of France; and only within a comparatively recent period has Germany thrown off a long subjugation to French ideas. We were Frenchified for a time, after the days of Charles II., but Germany, for a much longer epoch, was taught to respect what came from Paris, and to despise everything native as rude and uncultivated. Napoleon, too, who plotted in vain an invasion of England, overran Germany, and imposed his will upon her. But in a curious way this thraldom was the beginning of freedom. By crushing the petty, quarrelsome princes of Germany, Napoleon prepared the way for a union of the German nationalities and the downfall of the old German nobility. Bismarck's great statesmanship was a natural consequence of the Napoleonic wars. He made Prussia the head of the States, and proceeded to organise them under the Prussian leadership. Through

his policy, first by successful war with Austria in 1866, then by the crushing defeat of France in 1870-1871, the different Powers were welded together into one, under the Prussian King as Kaiser, and since, for more than thirty years, the process of unification has gone forward until the great Empire we now see, and to some extent must envy, has been built up.

Perhaps that word *State* better than any other expresses the main distinction between Germany and England. There the idea of the State, as something above all classes and above all private interests whatsoever, is the basis of government and education; here the idea is extremely shadowy and secondary. Our notion of a Government seems to have been merely a kind of passive, neutral power, that should stand by and see, as it were, fair play between contending interests—between landlords and tenants, employers and workpeople, Churchmen and Dissenters; and if the Government began to undertake more, to become an active force on the side of national well-being, we were inclined to call it "grandmotherly," and to say it had better leave such matters to private initiative and enterprise. We have been, therefore, strongly *individualist*. Our motto, and still more that of America, has been this—"Let each mind his own business, and the nation will take care of itself." And in so far as many of us do mind our business, Englishmen are conspicuous for their adaptability, their resourcefulness, their inventiveness. But to the extent that many of us do *not* mind our business a large section of the English public are in a painfully ignorant, helpless, and neglected condition. It is easy in England—though not so easy as in America—to go wrong: to drink, be idle, do what we like, and sink into barbarism. In this country, and in America, there is far more luxury and far more poverty than in Germany. England and the United States are the happy hunting-grounds of the rich—countries in which men of means are less taxed, less interfered with, less restricted in their pursuits and pleasures, than perhaps in any other country in the world. Germany, on the contrary, is a country to be poor in. During the three weeks I recently spent there I only saw one man—and that was a student—the worse for drink; I never saw a beggar, nor a man, woman, or child in rags. Such sights as we are only too familiar with in our towns I have not witnessed in Germany, either on this or on four previous occasions, and I come back this time more than ever impressed by the comparative cheerfulness and happiness of the German working people.

But before I illustrate this further, let me suggest the cause. Germany is not *individualist* but *collectivist*. The motto there is not "Each mind his own business, and the State will look after itself," but "Each serve the State, and that in the end will be best for all." Bismarck saw that if Germany was to hold her own against France on the one side and Russia on the other, she must be *united*—every little kingdom must be subordinate to the Empire, and each man in the Empire must be a servant of the State. Rich man and poor man must be a soldier, and a good soldier. Every man, if in health, must be drilled and disciplined. He must be taught to walk well and to hold himself well, and to run and jump and shoot and do bayonet exercise, and to march early and late, and develop a healthy strong body. That was the first object of conscription—to see that every man in the country, rich or poor, was fit to take arms and respond to his country's summons. Next it was seen that to be a good fighter was not half enough. The soldier must be a scholar and a citizen. He must be educated, mentally and spiritually, as well as physically; and to supply these higher qualifications a great national system of instruction has grown up that compels every child to learn the elements of knowledge, and enables multitudes to pass on to higher teaching at the Universities. I defy any Englishman to visit Germany and not be struck with the intelligence and obedience and politeness of the children, even in the lowest ranks of life. They are taught from the beginning to *obey*—not their "betters," in the miserable sense we often give to that word, but their teachers, their instructors, their parents, the State; and they find out the wisdom and the blessing of being obedient in the days of their youth. For when they come to be men and women, masters and mistresses of their own lives, they know how to rule themselves—how to work and how to spend, and how to be happy. There is a common notion among us that the German working people are a poor, under-paid, under-fed, over-worked, servile lot. There could not be a greater mistake. That is one of the delusions we suffer from through our isolation. Our workers, no doubt, earn a higher wage, but

the Germans know better how to spend it; they are *taught* how to spend it, they are *encouraged* on every side to spend it *well*. The German workman, when his day's task is done, as he comes out of the factory, shop, or mine, is not beset on every hand by what we call the "public-house." Such traps and dens of iniquity are scarcely to be found in any respectable German town; but instead, you will see genuine public-houses and gardens where beer that can hardly intoxicate can be had at 1½d. a quart, and a man can have a good meat meal for 4d. and 6d. These places are filled in the evening by working men and their wives and children; they talk, play games, listen to music, dance, sing, enjoy themselves in a rational, sober, happy manner. Bismarckism would make short work of our drink traffic in this country. In a single week it would shut up at least nine-tenths of the public-houses in Mansfield, and within a month would re-open them, cleansed and transformed, to supply the people with what they would like to have, and not with the poisonous stuff they are now forced to take. If it is said that our working people are not compelled to go into the dram shops and debauch their tastes, I say—true, they are not "compelled." But I ask—Where are they to go for fellowship and amusement? What does rich England—far, far richer than Germany—offer them as an alternative? Our men and women must have change, variety, brightness, play, recreation, pleasure, especially after the dulness of machine labour, and the State makes little or no attempt to supply it.

And further, if the German working people earn less in money, they often get more than ours do for their money. House rent is much cheaper, and most of the necessaries of life are cheaper. Many years ago the old aristocracy was bought out, and the land sold to peasant proprietors. If you walk in the fields you may notice the wonderful spade-work of the German farmers; and you will learn also that whereas the English farmer has to support two—himself *and his landlord*—the German supports one—himself; and while the English farmer helps to send the squire's son to college, the German at last sends his own boy to the university. That is a fundamental distinction between Germany and England, and one which vitally affects the welfare of the labouring classes. But there are other differences. There you see no park walls or gates; the woods are all open. The forest in each district belongs to the village, and is taken care of by the village authorities for the benefit of the villagers. There they can gather firewood and soil and berries free; and whoever will shoot the game must pay the authorities, not a landlord, for the privilege. The roadsides, too, are planted with apple and plum trees, for hundreds of miles, and fruit is so cheap that I once bought 63 plums in the market of Jena for a penny. Again, the railways belong to the State, and are run in the interest, not of shareholders, but of the people. The majority of trains run to suit the convenience of the farmers, stopping at every station to pick up their goods and take them to the market. The freightage is extraordinarily cheap, and there is a fourth class, which enables passengers to travel at about a half-penny or less a mile. The consequence is that on market days, three times a week, you can buy vegetables, meat, butter, poultry, and farm produce generally at about two-thirds the price in England. You ask—Do not the shopkeepers suffer? Not at all, because their rent and rates are proportionately lower. In England, as Mansfield tradesmen must know, the profit of the higher prices is swallowed up by the increase in rent and rates.

And here, of course, you have good reasons why the German working man is beginning to compete with the Englishman. *He is able to take a lower wage and on the whole gets more for it.* He works longer hours, but he has far more pleasure at the end of his work. He drinks less, he wastes less hours, he is less drugged and poisoned, and unfitted for labour. He has a better schooling; his body is well trained for two years in the army; he feels that the Fatherland wants him, that he has a stake in the country, and if he is patient he will some day have a far greater stake—for as the country gets richer, the State, and he as a servant of the State, will benefit, and not merely the landlord, the capitalist, and the brewer.

Yet the Englishman enjoys some solid advantages. Not only is he to begin within, an Englishman, with natural abilities, as good at least as those of the German, but he has coal and Free Trade. Our coal fields and the bringing of things of all sorts untaxed to our shores enable us to produce better goods than

any other nation. Protection hinders the German on every hand. Wheat is taxed, and in consequence he has to eat rye bread, and cannot compete with us in the manufacture of all those things (such as biscuits) into which wheat flour enters. Sugar is taxed, and therefore he pays 4d. a pound for it, and cannot compete with us in the making of jam and confectionery. I might illustrate this at great length. Coal and Free Trade are our safeguards; and with these, if our workers were well brought up and trained, and delivered from the temptations of the public-house and the oppression of monopolists, they could command the markets of the world. But if our coalfields give out, or electricity supersedes steam, and the Germans adopt Free Trade, with their superior education and organisation and comparatively comfortable peasant life, I do not see how we could stand against them.

We must wake up, my friends. Our easy-going and negligent ways must be mended. The homes, the schools, the recreation, the whole life of our working people must be changed. The first duty of our statesmen, of our municipal authorities, of the religious bodies is to take in hand the great problem of raising, beautifying, and ennobling the existence of our working man. EDGAR I. FRIPP.

Travel Impressions.

BY THE EDITOR.

V.

NIAGARA.

Not being a John Milton or a cathedral organ I am not able to give a description of Niagara. It is one of the sights of the world which more than equals expectation, so that most of the usual notes of admiration fail us. The American girl who, after gazing upon it for two minutes, was heard to exclaim, "How cute!" —on a par with the English girl who said of the Alps, "How nice!"—only revealed the limitations of her vocabulary. A great many people have only one adjective in use at a time, and "how nice" or "how cute" suits them equally well for an omelette and a mountain. But the richest vocabulary in the world and the most generous supply of adjectives can convey no adequate impression of the great Falls. Of course, the guide-books inform you as to their height and breadth, the number of tons of water that pass over in an hour, and other trivial matters of fact, but who, as he fronts that marvellous scene, wants information? The statement about so many million gallons of water really leaves the mind a blank. I suppose if there are men who think in continents it is possible to think in millions. For my own part I confess at once my inability to conceive a million. All the figures about Niagara can never picture it to the mind; all the verbs of action can never give that sense of overwhelming, irresistible *Power* which is the idea first suggested. I do not think that anyone coming to it with seeing eyes would think first of all of its beauty. Beauty it has, and familiarity with the scene brings that feature of it more and more clearly into view. Yet have I seen a little waterfall in Mid-Wales not a thousandth part the size of Niagara which, for sweet, pure, alluring beauty, was far more attractive. It is not in such magnificent presences as Niagara and the Alps that one feels the charm of the spirit of beauty, and responds to the mood which finds in the dancing daffodils, and the evening twilight, and the dream-like mere, that which whispers of eternal peace and the love that is at the heart of things. Niagara, it is true, is a mightier voice than these. Here is not the "beauty born of murmuring sound," but the thunder of ten thousand organs, suggesting the mighty labyrinth of the universe. Here, as it were, is the onward sweep of all the forces of Nature gathered into one tremendous stream, which, without effort, calm, passionless, victorious, makes all the work of man a puny fragment, and of himself a mere leaf fallen into the abyss.

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At another visit Niagara seemed to me to be a symbol of the American people—so full of drive, rush, energy, and conquering power. It is the weakness and at present the reproach of America that it has no large variety of interests, tastes, ambitions, but that thought and life are wholly absorbed in one pursuit—the acquisition of wealth. At the same time this secures a certain concentration which makes America in that direction as powerful and victorious as Niagara. First and last the Englishman's impression of America is that of force, energy, vitality, the march of powers and principalities, swift, resolute, irresistible. The infinite resources of that vast Continent, and the in-

finite confidence of the people in their own great destiny, sweep all things before them like the waters of Niagara.

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I have spoken of Niagara as "calm and passionless." That is absolutely true of the waters as they flow in the loveliest and grandest of curves over the ridge of rocks into the vault below. Swift yet without haste, mighty and majestic, yet deliberate and silent, the waters in the moment of descent are almost peaceful in their motion. The colour is of the most vivid green in varying shades, long strips of deeper hue alternating with bands of brighter colour. It is the startling contrast between that calm and passionless moment, and the foaming, roaring, seething cauldron below, which constitutes in part the fascination of the scene. One hundred and sixty feet the waters descend (15 million cubic feet per minute), and as they dash into the gulf send up a spray which wets the traveller through in a trice if he ventures within a quarter of a mile, and sets up a thundering which can be heard 15 miles distant. The first white man who saw Niagara, a certain *Father Hennipin*, of La Salle's party in 1678, wrote: "This is a vast and prodigious Cadence of Waters, which falls down after a surprising and astonishing manner, inasmuch that the universe does not afford its parallel. The waters which fall from their horrible precipice do foam and boil after the most hideous manner possible, making an outrageous noise, more terrible than that of thunder." Father Hennipin approached the Falls from below, where everything seems in the wildest passion and the utmost of torrential fury. A few hundred yards lower down the stream for a little while forgets its passion and becomes quiet as a lake; but it has only gathered its power for a furious passage through a narrow, rocky declivity, down which it rushes in surging, eddying rapids, which now make a whirlpool, and now rise like a procession of ocean billows, breaking madly in a thousand directions as they strike the jutting rocks. It is this contest between the passionless and the passion-fraught which lends to Niagara half its interest. In their way the Rapids are as wonderful as the Falls, and no one should miss the ride through the gorge, where at times he is on a level with the tossing, tumultuous stream, and can come close to Nature in her exhibition of mad abandon and terrific force.

The Rapids above the Falls, while not so terrific, have more of beauty, play of colour, and grace of form. The bed of Niagara river between the American and Canadian shores is a succession of shelves, from which, at many places, huge rocks project themselves to within a few feet of the surface. Over these the waters come leaping and swirling in unimaginable curves, and, when the sun shines, in all the hues of the rainbow. Here are islands, dainty little bits of soil and verdure, over which one may ramble in delightful freedom, set apart as they are for the public pleasure. The Governments, both of Canada and the United States, have rescued the immediate neighbourhood of the Falls from the building speculator and the ruthless advertiser by their "reservations," a mile or two of the shore on either side having been bought up and set apart as public parks. This has ended much that used to make Niagara a painful and irritating spectacle to the lover of Nature. Not that the ghouls and vampires of the kingdom of ugliness have been absolutely banished. Still there are too many tall chimneys in sight belching forth the blackest of smoke, and where an hotel ten years ago was burnt down —just outside the reservation—a huge hoarding sets forth the assertion, in letters 20 feet high, "Uneeda Biscuit." Never before have I felt there might be a positive joy in the possession of a bomb of dynamite! J. W.

Notes and Jottings.

The chief feature in the Education Controversy during the past month has been an abortive correspondence between the Archbishop of Canterbury and Dr. Horton. It does not bring the hope of settlement any nearer. The minimum Church demand goes far beyond the maximum Nonconformist concession, and there for the present the question remains, unedifying in all respects, a bitter satire on the English reputation for common-sense, and a tragic waste of national resources.

We confess that we should be glad to hear through all this din of battle more insistence upon the need of educational efficiency by raising the school age and improving the training of the teachers. The Nonconformist attitude would be far stronger, and we believe that it would enlist the sympathy of a much larger number of people, if it were based less upon

religious animosities. It is not as Nonconformists that we are concerned with the schools but as citizens; and the present policy is to be resisted, not so much because it puts a strain upon the Nonconformist conscience, but chiefly because it retards educational progress and fails to bring forth the best results for the life of the nation.

Some of our readers may have had some personal experience of the Torrey Alexander Mission which is being conducted at the present time in various parts of the country. We have every desire to be charitable, and we recognise the great variety of method which is both useful and legitimate, but there is much in this movement which most thoughtful and serious people must greatly deplore. Dr. Torrey poses as one who has been the victim of modern thought and discovered it to be a hollow sham; he publishes tracts on Bible difficulties in which he runs the secularist of a past generation very close for crudeness and bad taste; he appeals to the fear of hell in its most materialistic form; and he roundly sets down all unbelief—the failure to believe just as he believes—as the fruit of sin. These things may tell for the moment in the heated atmosphere of a revival meeting, but in the long run they will only make it harder for men to believe in God or to see any connection between religion and the love of what is good and true. We can only express surprise that so many men, who must dislike this sort of thing just as cordially as we do, have allowed themselves to be drawn into apparent sympathy with it.

The British and Foreign Unitarian Association has just issued Mr. Armstrong's address on Freedom and Unitarianism for distribution. It does not strike us as one of his strongest or most lucid utterances. Does Mr. Armstrong really believe that every free man is bound in virtue of his freedom to believe just as he believes? He does not allow enough for the varieties of religious experience, for the difficulties of theological speculation, or for the subtle mental bias which is just as strong in Unitarianism as elsewhere. We see, moreover, grave danger in proclaiming to even the most enlightened generation that its freedom and its creed are practically synonymous. On these terms how can we resist the plea that it is no contravention of liberty to bind down a free church to our own scheme of doctrine? Unfortunately our Unitarian theology of the broadest make is no specific against a sectarian temper, and to be persuaded that it is impossible for us to become bigots may be itself the beginning of bigotry.

The Autumnal Meetings of the British and Foreign Unitarian Association in Manchester unfortunately lacked distinction. The attendance was not large or very representative, and a good deal of the discussion on the first morning did not rise above the common-place. The religious context of our message was not much in evidence, and we fear that a casual observer from outside might have thought that the chief concern of our churches was to cry up our theology as the best in the market and not to worship God. There was also a regrettable feeling of impatience in some of the speeches towards the broad Churchman in our ministry. The threadbare and ignoble charge of timidity in the use of the Unitarian name was one which the meeting ought to have repudiated. The policy of Dr. Martineau and several of our strongest and most successful ministers during the last half-century may not command assent, and apparently some of our people have great difficulty in understanding it, but they only condemn themselves when they try to account for it by unworthy motives. Of course nobody who is of average sound mind really believes these things, but our meetings should be free from such false platform rhetoric. We have better and more serious work to do.

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Art and Life.

A SERMON IN STONES.

II.

The noble seriousness of Giotto appears conspicuously in the sculpture over the door of his Bell-Tower. It is a Lamb—representing "The Lamb of God which taketh away the sin of the world." The first recorded work from Giotto's hand was the sheep which Cimabue saw him scratch upon a rock while keeping his father's flock beyond Fiesole. From that rough boyish outline, done in pure love, to this symbolic picture of suffering and conquest, were some fifty years of experience—nearly half a century of practice and growing wisdom. Giotto in his old age, at the very head of his profession, with a fame unequalled in Europe, returned in his last and greatest work to the sweet subject of his boyhood, and carved it as a sign of the highest he knew. The citizens of his beloved Florence as they entered the narrow doorway of the Tower to climb to its summit, should be reminded of Him who said "Enter ye in at the strait gate," and "I am the door of the sheep . . . . by me if any man enter in he shall be saved, and shall go in and out and find pasture." Only by self-sacrifice could a man really rise in life and become a citizen of the household of God. Not by accumulating wealth and living in a palace and bequeathing a fortune to his children could the Florentine be great, but by the benefit he conferred by his goods and his character on his fellow-men. So it was thought in Giotto's day, when rich merchants vied with one another in what they could do for their city. Later, when they built vast pleasure-houses for themselves (such as the Pitti Palace), and delighted in the foolish worship and flattery of the people, Florence fell from her greatness and became the prey of her enemies.

Now this sculpture over the door, with its moral and religious significance, serves, as Mr. Ruskin has pointed out, a special purpose in the story we have been following. It comes nineteenth in the series of panels portraying the rise and progress of civilisation. The previous arts and sciences are capable of high development without the Gospel, but those that follow need for their full and complete exercise a sense of the love of God and of Heaven. They are—

(1) Geometry, in its primitive meaning of land measurement, and regard for our neighbour's land-mark which is the basis of all fraternal relations and occupations;

(2) Sculpture, or the attempt to reproduce in wood or stone the handiwork of God, in flowers and trees, and, highest of all, the human frame —a following therefore in the steps of the Creator, who made man in His own image;

(3) Painting, whose noblest function is the endeavour to bring before the eye the objects of Christian worship in the house of the Lord;

(4) Grammar or Reading, whereby one may study the word of God in the Scriptures;

(5) Arithmetic, or keeping one's accounts correctly in things earthly and heavenly;

(6) Logic, or Reasoning, by means of which we may think out for ourselves and demonstrate to others the truths of the Christian religion;

(7) Song, which appeals even to animals, and voices the thanksgiving of men; and

(8) Harmony, which lifts men's thoughts to

the music of the spheres and the peace of Heaven.

This last sculpture I have taken for our illustration. It is not by Giotto, but doubtless is his design. Probably Luca della Robbia carved it, and he did it feelingly, in a manner worthy of his master.

To understand its meaning we had better glance back for a moment to the beginning. There we saw man lying on the ground, scarcely distinguishable from it, but looking up confusedly into his Maker's face—the first indication that he was more than a piece of earth. Then we beheld him standing on his feet, tottering and helpless, yet erect, no longer an animal, hoeing the ground—the starting-point of human industry as distinct from the predatory habits of the savage and the beast. Later he stands firmly, like Hercules astride the body of Antaeus, triumphant over the fierce forces of barbarism, perfect in bodily strength. But in the sculpture before us man has reached a higher stage. He is clad in dignified and flowing robes, and sits at his work. His long hair and venerable aspect tell of his wisdom and old age. And what is he doing? Like Pythagoras,* he beats with a hammer on an anvil and listens to the ringing, mysterious sounds. From the hard metal of experience he draws forth at last, as his greatest achievement in this world, a music not of this world, notes, mystic and wonderful, full of the spirit of immortality. See how his head is slightly thrown on one side as if listening to something *above* him. The angel in him will shortly put off its earthy vesture and take flight to Heaven. E.I.F.

We pray to be conventional. But the very heaven takes care you shall not be, if there is anything good in you. Dante was very bad company, and was never invited to dinner. Michael Angelo had a sad, sour time of it. Columbus discovered no isle or key so lonely as himself. Yet each of these potentates saw well the reason of his exclusiveness. Solitary was he? Why, yes; but his society was limited only by the amount of brain Nature appropriated in that age to carry on the government of the world. "If I stay," said Dante, when there was question of going to Rome, "who will go? and if I go, who will stay?"

* See Walter Map, "Apocalypsis Goliae," ll., 436.

Chaucer.

By MISS E. BOYD, BELFAST.

I have lately made an excursion into what was to me a new field in literature, and it has proved a rich treat. It has rather puzzled me to know whether it came quite by accident or in a better way, but I am inclined to think a good angel had a hand in sending it.

I honestly confess to having had a prejudice against Chaucer—or, rather, against his Old English. The feeling, I think, was, as Ruskin expresses it, "if you read this, you cannot read that . . . . the eternal court is open to you, wide as the world, multitudinous as its day, the chosen and the mighty of each place and time," but in the present day and with my limited opportunities I can get more good and pleasure from those who talk in my own language. But this was a mistake. In half-an-hour's reading I found that I had fallen in love, and soon, with a few hints from a friend, an accented copy, and a little practice, the difficulty of the language was overcome, and I was possessed of a new treasure which I would not have missed for a great deal. Chaucer carries you away into such an old world, and there is such an indescribable charm about him which can only be understood by knowing him, that he well repays the little necessary trouble. No one need be frightened from the attempt, and if I can persuade even one to break through the fence and to share my experience it will be a pleasure.

First, I read the *Canterbury Tales*, making them out as best I could without help from either glossary or notes.

At a time when French was the speech of society and learning, Chaucer determined, like Dante, to write in the language of the people, and so made English one of the established tongues of civilised culture. He said himself, "Let the clerks indite in Latin, for they have property and knowing in that faculty, and let Frenchmen in their French also indite in their quaint terms, for it is kindly to their mouths, and let *us* show our fantasies in such words as we learnt of 'our dame's tongue.'"

As we would expect, we find many French words and much French pronunciation in his English, but it is not more difficult than that of Burns' poetry to the ordinary Englishman, and it has been extremely interesting to me to discover how many quaint old words he has

which we have come to consider vulgarisms, but which he makes us long to use—they mean so much and sound so charming in their old surroundings.

The poet's appearance is well-known to us from his own delightful description, and from a portrait painted soon after his death by Occleve, his disciple. When Host Baily wants to cheer up the pilgrims after the sad tale of the Prioress of the child murdered by the Jews at Lincoln, he turns to Chaucer:

"What man art thou? quoth he;
Thou lookest as thou wouldest find an hare,
For ever upon the ground I see thee stare.
Approach more near, and look up merrily.
Now ware you, sirs, and let this man have place;
He in the waist is shaped as well as I;
This were a puppet in the arm to embrace,
For any woman small and fair of face!
He seemeth elvish by his countenance,
For unto no wight doeth he dalliance."

In this way the poet introduces himself, as medieval painters so often do in their pictures. Occleve's drawing is on the margin of his poem *De Regimine Principum*. Chaucer stands against a background of green drapery in dark gown and hood, his left hand holding a rosary, his right pointing at a reference to himself in the text. Occleve tells us that he painted him from memory, and from what he says we may conclude perhaps that he was by his side at his death:

"O master dear, and father reverent,
My master Chaucer, flower of eloquence,
Mirror of fructuous entendëment,
O universal father of science—
Alas! that thou thine excellent prudence
In thy bed mortal mightest not bequeathë!
What ailëd Death, alas, why would he slay
thä?"

Chaucer spent most of his life in high places about the Court, but through changes of the wheel of fortune he also knew poverty. The *Canterbury Tales*, like so many great works, were written when their author was almost in want. He was sent on several important missions abroad—once to Genoa, when he also visited Florence and Padua, probably saw the frescoes of Giotto, met Petrarch and heard stories from his lips which he afterwards embodied in his work.

Italy at that time was excited by Dante's immortal *Comedy*. Chaucer, who was born less than twenty years after Dante's death, was much influenced by this poem. I have found upwards of fifty references to it in his poetry. He was probably the first to make it known in England. The two men must have been very different, though they had strong links of resemblance. There is a coarseness in Chaucer you never find in his great contemporary—a pleasure in coarse joking quite alien to Dante's genius. Yet Chaucer's coarseness is always in coarse mouths—dramatically suitable for the lips that speak it. And no poet has paid higher honour to good women. Professor Morley tells us of Chaucer's "reverence for the daisy" as a type of true womanhood—with its pure petals and heart of gold, and sweet medicinal virtues. His earnestness is evident in his satire on the corruptions of the Church—in his sarcastic pictures, for instance, of the Monk, the Friar, and the Pardoner—and no less in the beautiful portrait of the Wiclifite preacher—the "Povre Parson:"

"A good man was there of religioün,
And was a povrë parson of a town,
But rich he was of holy thought and work.
He was also a learned man, a clerk,
And Christë's gospel truëly would preach;
His parishioners devoutly would he teach.
Benign he was, and wondrous diligent,
And in adversity full patiënt;
And such he was y-proved oftë sythes. [Many a time].
Full loth were him to cursen for his tithes,
But rather would he give, without a doubt,
Unto his poor parishioners about.
Wide was his parish, and houses far asunder,
But he ne left not for rain nor thunder,
In sickness nor in mischief to visite,
The farthest in his parish, great and lite,
Upon his feet, and in his hand a staff.
That noble example to his sheep he gave.
A better priest I trow that nowhere none is.
He ne waited after pomp and reverënce
Nor maked him a spicëd conscïënce,
But Christë's lore, and His apostles twelve,
He taught, and first he followed it himself."

Chaucer also, like all true poets, proclaimed the equality of man in all spiritual realities. His "pilgrimage" draws together every class in society, from the knight to the ploughman. All are moved by one impulse. Life is but a pilgrimage to the world beyond for rich and poor alike. This he teaches in language the people can understand.

He does not profess that his *Tales* are original. Indeed, no writer in his time did. It looks as if there were no such thing as "plagiarism" in the Middle Ages. A number of stories and legends existed as a sort of stock-in-trade for literary men. Each took and used them as he thought fit, without acknowledgment,

So Chaucer took them, but made them his own nevertheless by the new life he breathed into them. During his changeful and eventful career he had been thrown among people of every rank, from the highest to the lowest, and these he reproduced for us in a manner that makes them live for ever—each little trait as he draws it gives life and reality. He is at home with all mankind. Even the way in which the pilgrims listen to the tale adds to the picture and fastens it in our memory. Future generations will indeed be changed if they can no longer claim kindred with his twenty-nine pilgrims. He has been styled the poet of character and manners. He seems to have wished to paint for us a perfect picture of humanity as he had seen it, but he did not live to bring it to a conclusion. Many of the *Tales* remain untold. For those who would understand the age in which he lived the value of his poetry is immense, and one of the great benefits which I think we derive from it, as from the works and thoughts of other great men, is that it takes us for a little time out of our own small environment, gives us a wider view, extends our sympathies, and sends us back to the events of the present day with new eyes. This we must all feel we need, and I cannot, I think, end better than by advising everyone to *read Chaucer*.

The Young People's Religious Union.

(UNITED STATES).

A LETTER TO THE MEMBERS OF THE GUILDS' UNION.

Dear Fellow-Members,—

I think you may be interested to hear of the Society in America that corresponds to the Guilds' Union of England. It was in May, 1896, that representatives of the Unitarian Churches of the States organised The Young People's Religious Union. At that time 86 local Unions or Guilds were ready to join in the national organization. To-day the Union has 140 branches, with a membership of over 5000. *The cardinal principles* of the Union are Truth, Worship, Service. *Truth* covers study on lines of religious interest and public worship; *Worship* includes a religious service by and for the young people, usually on Sunday; *Service* embraces all the benevolent activities of the individual and the society. In every case the Union is a part of the church and is intended to be its handmaid.

The *objects* of the Union are:—

(*a*) To foster the religious life.

(*b*) To bring the young people of our several churches into closer relations with one another.

(*c*) To spread rational views of religion, and to put into practice such principles of life and duty as tend to uplift mankind.

Like almost everything else in America, they do things on a larger scale in connection with the Union than we do in England. Local Unions sprang up so rapidly, enquiries were so numerous, the work in various directions so increased, that it became necessary to appoint a paid secretary who should give all his time to the growing organization. The income of the Union amounts to £400 a year, of which £150 is contributed by the local Unions. No sum is fixed as the condition of membership, but each society contributes according to its ability to the central organization. These vary in amount from one to twenty-five dollars a year. The Central Committee, with this fund at its disposal, is able to do an amount which at present is not possible for us. Two or three poor churches without societies are regularly supplied with preachers, speakers are sent about the country to found new Unions, a letter from the secretary appears every week in the *Register*, and in connection with the Women's Alliance a monthly report of work and suggestions is published. Among the publications of the Union is a capital hymn and service book, entitled *Jubilate Deo*, edited by the Rev. C. W. Weadte, and which has now reached its fourth edition. There are ten services, each with some leading idea, as "Worship," "Purity and Temperance," "Nationality and Humanity," "The Life of Love," "Ideals," "Character and Conduct," "God the Father," etc., while the hymns and songs, with music, number nearly 400.

One of the most important duties of the Central Committee is the preparation of a yearly list of subjects for local meetings, on which essays are read and discussions conducted. By the publication of the subjects beforehand, not only the essayist, but every member of a local society is enabled to prepare for the meeting, and is expected to contribute something—a text, an anecdote, a quotation, or a question to the talk that follows. Here is the list of topics for 1903-4 just published:

Sept. 6. Our Faith: What It Affirms.

13. Neighbourliness and Social Reform. Personal service in the homes of the poor. Its benefit to those who give and to those who receive it.—Matt, xxv. 35-36.

20. "No Good Thing is Failure; No Evil Thing Success."—Gal. vi. 7.

27. The Commandments and the Beatitudes. —Deut. v. 6-21. Matt. v. 3-12.

Oct. 4. A Present and Living God.—A. U. A. Tracts, Series 4, No. 126.

11. A Pioneer in Modern Philanthropic Work. Joseph Tuckerman.—Luke iv. 18-19.

18. Misplaced Emphasis in Life. — Matt. xxiii. 23.

25. The Call of the Prophets.—Isa. vi. Jer. i. 1-10. Ezek. i-iii. 15.

Nov. 1. Why We Accept Jesus as Our Leader.—A. U. A. Tracts, Series 4, No. 134.

8. What are the Needs of Our Town, or Our City?

15. War. Its terrible and inevitable evils even under most favourable conditions. Its wickedness when it is waged for conquest.
Is a strong military armament a guarantee of peace or an incentive to war?
Arbitration as a substitute for war.

22. Thanksgiving.

29. Was Jeremiah a Patriot?—Jer. vii. 21-28; xx-xxi.; xxvii. 12-22; xxviii.; xxix. 7-14; xxxii. 1-5; xxxvi.-xxxix.; xl. 1-6.

Dec. 6. "To him therefore that knoweth to do good, and doeth it not, to him it is sin."—Jas. iv.. 17.

13. A Good Samaritan of Modern Times: Edme—Jean Leclaire.

20. Christmas.

27. The Psalm That Means Most to Me.—Ps. cxix. 105.

Jan. 3. Salvation by Character.—A. U. A. Tracts, Series 4, No. 22.

10. The Consumers' League. Sweat-shops, and the responsibility of purchasers for the conditions under which the articles that they buy are made.

17. Different Kinds and Degrees of Forgiveness.—I. Cor. xiii. 4-5.

24. What the Years at Nazareth Taught Jesus.—Luke ii. 52.

31. Unitarian Organizations: The American Unitarian Association, The Woman's Alliance, The Unitarian Sunday School Society, The Young People's Religious Union.—A. U. A. Pamphlet Series, No. 2.

Feb. 7. "Human Nature Not Ruined, but Incomplete."—A. U. A. Tracts, Series 4, No. 3.

14. The Employer as a Helper of Men: Robert Owen.—John x. 4.

21. Sources of Supply.—Prov. iv. 23. Luke vi. 45.

28. Jesus' Illustrations from Nature.—Matt. vi. 26. Mark iv. 1-20, 26-29, 30-32. Luke vi. 43-44. John iii. 8.

Mar. 6. "A Chivalrous Religion." — A. U. A. Tracts, Series 5, No. 29.

13. Manual and Industrial Training. Its importance for all. Its far-reaching effect in insuring self-support and in strengthening character.

20. The Majesty of Small Things. — Matt. xxv. 23.

27. Jesus' Illustrations from Every-Day Life.—Matt. v. 13-16; vi. 24; vii. 24-27. Mark xii. 41-44. Luke xv.

Apr. 3. Easter.

10. How to Bring in the Kingdom of God.—A. U. A. Tracts, Miscellaneous, No. 6.

17. An Exact Return and Nothing More.—Luke xvii. 10.

24. The Character of the Twelve Disciples of Jesus.—Matt. iv. 18-22; x. 2-40; xvi. 5-20. Mark x. 35-45; xiv. 27-31. Luke v. 27-32; xxii. 24-27. John i. 40-41, 43-46.

May 1. Our Church: Its History, Its Characteristics, and Its Hopes.—A. U. A. Tracts, Pamphlet Series, No. 4.

8. The George Junior Republic.

15. Self-Culture, Self-Sacrifice, and Self-Forgetting.—Matt. xvi. 25.

22. Jesus as a Discerner of Motives.—Mark x. 17-25; xi. 27-33; xii. 13-17. Luke xii. 13-15.

29. What Shall Be Our Attitude Toward the Temperance Question?

June 5. Is There a Good Reason Why I Should Join the Church?—A. U. A. Tracts, Series 9, No. 5.

12. The Life and Work of Mr. Jacob A. Riis. See "The Making of an American," and "How the Other Half Lives."

19. Enthusiasm.—A. U. A. Tracts, Series 4, No. 129.

26. The Cost of Discipleship.—Matt. x. 34-39; xi. 28-30; xiii. 44-46. Mark x. 21. Luke ix. 57-62; xiv. 28-33.

Here is a bagful of suggestions for our Guilds, both local and central. Everywhere in America I found the enthusiasm of the church at its greatest heat in the Young People's Society, and everywhere ministers were eager to confess the indebtedness of the church for its workers and activities to the members of the Union. Everywhere also the testimony was given that the Union had been the means of retaining in connection with the churches many of the young who otherwise would probably have drifted away. The missing link between the schools and the church had been discovered.

Here again is food for thought.

JOSEPH WOOD.

The requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—THEODORE L. CUYLER.

I see beginnings in man, no end; wrestling, not achievement; unfolding, not maturity. Still he sighs for light, more light. Upon the borders of the grave he stands and stretches out his hands to infinity and eternity, for light, for progress, for new fields resplendent with everlasting light and glory.—ORVILLE DEWEY.

Guild News.

We have encouraging news this month from two thriving Midland Guilds—the Guild of Fellowship, Great Meeting, Leicester, and the Guild of the Christian Life, at Lye, in Worcestershire.

The winter session at *Leicester* has opened with a large increase of members. The qualifying age has been lowered to 15, and the annual membership fee to 6d. The meetings take place fortnightly, and the programme up to Christmas is: On three evenings the study of the late Professor Fiske's "Man's Destiny," under the guidance of the Rev. E. W. Lummis, M.A. A short religious service precedes the address and the discussion. On three other evenings of the session the gatherings are of a social character.

At *Lye* the meetings are held weekly, and they have arranged their programme until the end of March. They may well be congratulated on such an interesting programme, which is as follows:—

Oct. 1. Devotional Service.
8. John Ruskin.—Rev. Geo. St. Clair, F.G.S.
15. Byron.—Rev. I. Wrigley, B.A.
22. True Religion and True Manhood.—Mr. J. H. Wooldridge.
29. Social.
Nov. 5. Devotional Service.
12. Citizenship.—Rev. A. H. Shelley.
19. Longfellow.—Miss L. Pardoe.
26. A Visit to Amsterdam.—Miss Thomas.
Dec. 3. Devotional Service.
10. Christian Socialism.—Rev. J. Shepherd.
17. A. A. Proctor.—Miss A. Wooldridge.
31. Social.
Jan. 7. Devotional Service.
14. "Dickens' Christmas Carol." — Mr. F. Taylor. Illustrated with Magic Lantern Illustrations.
21. Whittier.—Mrs. Wrigley.
28. William Hutton, Historian. — Mr. R. Perry.
Feb. 4. Devotional Service.
11. ————Rev. E. A. P. Evans.
18. Tennyson.—Rev. I. Wrigley, B.A.
25. Paul, the Apostle.—Mr. Wm. Meredith.
Mar. 3. Devotional Service.
10. Mediæval Miracle Plays.—Rev. A. H. Thomas, B.A.
17. "The Young Man of To-day." — Mrs. Shelley.
24. Self-Control.—Mr. W. Robinson.
31. Social.

At the last meeting on Thursday, October 22nd, an excellent paper on "True Religion and True Manhood" was read by Mr. J. H. Wooldridge, the essayist pointing out that true religion and true manhood running harmoniously together would make the ideal man. He said that he thought these subjects were very much neglected now-a-days, and that we had daily evidence of the evil resulting from such neglect. Mr. Gladstone was mentioned as a worthy example of the successful blending of these attributes. The meeting terminated, after a discussion among the members, with a vote of thanks to Mr. Wooldridge for his interesting paper.

It will be noticed that every four or five weeks a devotional service is held; and we would suggest to those Guilds that have felt it was not appropriate or necessary to have a religious service at the opening of every meeting that this arrangement would be a useful compromise. It would remind the members that the Guild idea was an essentially religious one, and that, whilst not suggesting that a religious service was a necessary preliminary to the discussion in a religious spirit of elevating and uplifting ideas, it would tend to promote our cause and strengthen our characters if some meetings of a recognised character were included in our scheme of work.

We notice that at both these Guilds the young people themselves do not take a very prominent part in the paper writing. Whether this is a matter to be deplored or not is a matter of opinion, and might well be discussed. At some of our Guilds the committee consists entirely of young people, say under 30 or 35, with the church officers as *ex-officio* members, the papers are read by young essayists, and the whole society is run by young people. If young members can be encouraged to prepare papers, it will be seen that it is a valuable training ground for them, which will serve them in their work in connection with the Sunday School or church. It is a noticeable omission that there is nothing in the titles of these Guilds to denote that it is a Young People's Society.

The plan of having a social gathering every four or five weeks is an idea worthy of consideration by those Guilds which so far have not provided for the more recreative side of this work.

The Form of Public Worship.

(Continued.)

Some Things Are Not Befitting.

23. There is, nevertheless, a great danger attending the use of sensuous beauty as an aid in worship. Not for one moment, not for one inch of surface, may it be divorced from the spirit of prayer. That perfectly valid frame of thought, referred to above, which makes the strength of the prejudice against beauty, is a well-grounded suspicion that any hasty effort to beautify the building or the service will lead to the addition of inappropriate, and therefore of hurtful elements. So many pitfalls surround the worker on this task. There is a kind of beauty which lies in graceful dexterity, in ingenious complication, in paradox. This kind, in wall-ornament as in music, seizes the

intellect and detains it in amusement. If this quality be too prominent, it merely distracts the worshipper instead of helping him. Sometimes, however, if introduced in measure, it serves a useful purpose. It keeps engaged, in a slight mechanical employment, the restless thought which would else be ranging afar, and taking the soul with it. There is another kind of beauty, which might ensnare, and could not help,—that in which the sensuous lies too near the sensual. And some forms of art are too cold, and some too wild. The only safe rule is this: every detail of the house and its ornament, of the liturgy, music and other elements in the service, must be performed in the sincere spirit of reverence and love. Better far the barn, after all, than a church full of glow and charm, where conscience feels homeless, or drugged, and faith faints for another air.

The Order of Service.

24. The marshalling of the various elements in public worship is a matter of prime importance, wherein we draw invaluable guidance from the experience of countless congregations during many centuries. Certain main details of order command general assent.

It is agreed that the sermon should come after the prayer and praise has been sung and spoken; not because the sermon is in its nature discrepant with praise and prayer, but because it demands a certain settlement and patience of the mind, such as cannot be until the impulse to seek and to rejoice in God, that impulse which drew the congregation together, has been satisfied by expression.

Then, lest the sense of brotherhood should fade in the detachment of this ordinance, it is refreshed, before the congregation separate, by united song. The final hymn, therefore, may well be one in which the note of brotherhood is strongly struck. Such are most of the hymns for the close of worship in Martineau's hymns of praise and prayer—for instance, this of Charles Wesley's:

> And what though now we part,
> To different homes repair,—
> Inseparably joined in heart
> Thy love unites us there!

Very fitting, too, at this point are those hymns which project the gain and gift of the service throughout the coming week, and look forward to their renewal at its close.

The advantage of providing frequent and varied forms of utterances for the whole congregation with all their voices, in unison or harmony, is recognised and used in all our numerous liturgies, and is one of the chief merits of a liturgical service. Where what is called an open service is used, and the only mode of common utterance is that of the hymn, it would seem desirable to use hymns more frequently than where canticles, versicles, and responses minister as outward signs to the inner sense of community. The difference of character between hymn and psalm has an important bearing on the liturgical question, which will be considered in turn.

Two pregnant questions with regard to the verbal part of the service must now be touched on. The first is that of silent prayer. The usefulness of silent united prayer in common worship is becoming more widely recognised; but the place at which it is introduced is generally one which limits its usefulness. Dr. Martineau's Ninth Service in the Common Prayer of Christian Worship begins with a mutual greeting, two pairs of versicles and a short exhortation by the minister; then comes this rubric: "After a few moments of silence for inward prayer the minister shall say the following prayer." To the wonderful prayer which follows ("O God, who wast, and art, and art to come") there could be no more appropriate preliminary than these few moments of self-collection, and it is doubtless in sequel to this example that the habit has arisen of confining silent congregational prayer to the moment before vocal petition begins. But at such a time the office of self-collection is all that can be assigned to it; later in the service it may discharge a much nobler function. When the worshipping community has been engaged in collective effort to realise God and collective resolve to do His loving will among men, when it has awakened into a vital and joyful reality its sense of God sought and found in brotherly prayer, the matter provided for silent prayerful meditation is better, of wider range, of higher origin and use than that which the individual worshipper brings with him to the threshold of the house of meeting. The best place, then, for devotional silence seems to be towards the close of the spoken prayers, and it may well be followed by some short utterance of solemn thanksgiving, to gather and consecrate the harvest of that silence. In this way it will become an act of common worship, and not merely the engagement at one

place and time of many individuals in a preparative act.

The second point has reference to the use of a general confession at the beginning of the service. The origin of this use is as follows. The ancient English service, which was translated into the English language in 1549, began with praise and ended with prayer. To the Protestant Reformers, however, whose theology was based on the utter sinfulness and undesert of mankind, it appeared indecent and presumptuous to begin a service with the words of the Venite, words of unconstrained delight in God. In 1552, therefore, they prefixed the eleven sentences (all of which exhort to repentance of sin), the exhortation of the minister in the same sense, the confession and absolution. Their purpose in this change, that of overshadowing every door of access to God with a cloud of guilt, was intimately bound up with their theology. Their theology we have left behind, but, partly by reason of their liturgical ability, partly because of the sententious dignity of our language at that stage, we have taken the Anglican order of service as our model in constructing our own liturgies; and so it comes about that an emphasis, no longer real, no longer vitally felt, is laid upon the sense of sin at the beginning of our services. Far more accordant with our general thought of God are the words with which that beautiful Ninth Service of Dr. Martineau begins: "Dearly beloved brethren, the Heavenly Father, in Whose presence we now stand, is always more ready to hear than we to pray." The one form seems to tell us: "You cannot enter into the presence of God until you have bewailed your guilt and received assurance of pardon." The other reminds us that God is ever present with us, and that closer communion with Him depends only on our own will. It may be doubted whether confession is in any degree a fit exercise for congregational worship. The tribunal of conscience is a secret court, and contrition is the most private and personal of all emotions. "When Thou art nigh, we are weary of our selfish desires, our faithless cares, our unresisted temptations: wasted moments, and bitter words, and vain ambitions rise up in judgment against us: we lay at Thy feet with shame the vows we have not kept, and the sorrows we have not sanctified. No secret thing is hid from Thee. Thou knowest the spirit we are of. Chasten us with Thy rebuke, seek us with Thy pity, recall us by Thy grace, ere we are quite estranged from Thee." Beautiful and helpful as are these words (from the Ninth Service) they have no fit place in an office for public prayer. They become helpful only so far as each worshipper translates the plural into the singular, reads *I* and *my* for *we* and *our*, recalls the mood of solitary devotion, and so retreats from that community which is the note of common worship. If confession is admitted at all to a public office, let it be a general confession, making mention of our faults in such terms only as shall comport with our sense of fellowship. It should be rather an acknowledgment of the frailty and imperfection of humanity than a compendious expression of many individual penitents.

And even such a general confession is out of place at the beginning of a public service. The stress at that point should surely be on that which is good, glad, hoped for; not on disease, but health, not on recent checks, but on new, enthusiastic effort. The strength of the will, not its moments of weakness, our joy in righteousness, not our lapses into wrong, God, and not our estrangement from God, are the great facts of our common life. Let these, then, stand in the forefront of our common worship. Such an emphasis will best subserve the well-being even of those, if such there be, whose self-consciousness remains proof against the contagion of common feeling in worship. No picture of vice in its horror has half so much power to deter as a life of manly piety, read or seen, has power to allure. Let sin wait its turn, while we heartily rejoice in the God of our Salvation.

EDWARD LUMMIS.

To be Continued.

Count no duty too little, no round of life too small, no work too low, if it comes in thy way, since God thinks so much of it as to send His angels to guard thee in it.—MARK GUY PEARSE.

If sensuality be our only happiness we ought to envy the brutes, for instinct is a surer, shorter, safer guide to such happiness than reason. Seneca asks, "Who would so unman himself, could he have all the pleasures in the world for the asking, as to accept them, and desert his soul, and become a perpetual slave to his senses?"

News from the Field.

Last month we noted that *Southport* had given a call to *Rev. Collins Odgers*, and *Pendleton* had invited *Rev. A. A. Charlesworth*. Both gentlemen have declined these calls. *Mr. Odgers* goes to *Ullet Road, Liverpool*, and *Mr. Charlesworth* goes for a season of quiet and study to *Brussels*. We now note that the *Rev. W. J. Jupp* leaves the *Ancient Chapel, Liverpool*, for *Croydon*; that the *Rev. Alfred Thompson* goes to *Dudley*; that *Rev. W. J. Davies* leaves *Mountpottinger*; that *Taunton* welcomes the *Rev. F. A. Homer*; *Bridgend and Wick* recognise the beginning of the ministry of *Rev. David Rees*; and that *Islington* has given a fine welcome to the *Rev. E. Savil Hicks, M.A.*, on the beginning of his ministry at *Unity Church*. A month witnesses many changes in a small community like ours; but we hope the changes will lead to good results.

The congregation and people of *Bolton* gave warm and substantial proofs of the value they set upon the ministry and public life of the *Rev. C. J. Street* before he left, and the congregation of *Upper Chapel, Sheffield*, were cordial and enthusiastic in welcoming him to his new field of work. Our good wishes are with both the congregations and the energetic minister.

Newhall Hill, Birmingham, testified in a pleasing manner appreciation of the ministry of the *Rev. A. A. Charlesworth* when he took leave of them at the end of October. He has left his mark as a thoughtful, conscientious, and painstaking minister, and he will find a hearty welcome awaiting him in England when he returns fron his sojourn on the Continent of Europe. The *Rev. A. H. Shelley* has undertaken to supply his place *pro tempore* as *Secretary* of the *Midland Christian Union*.

We rejoice to note that the *East Cheshire Union* has reopened the Church at *Crewe*, the closing of which some time ago we seriously deplored. We hope the new effort will be crowned with success.

The governing body of the *Manchester and District Association* keep on their good work of paying a monthly meeting to churches in their fellowship. Their most recent visits to *Moss Fields* and to *Dob Lane* have been of a most encouraging nature.

Successful Bazaars have been held at *Pendleton*, at *Park Lane, Wigan*, at *Doncaster*, and at *Stanhope Street, Belfast*. Rumours are flying about of similar efforts at *Leeds, Birmingham*, and other places. In these two latter places the friends are each aiming to raise a sum of not less than £5000. Their goal is a lofty one—we hope they may reach it.

Various associations have been meeting during the past month, *e.g.*, the *British and Foreign* half-yearly Council Meeting, the *North Midland Association* at *Leicester*, the *South Wales Association* at *Llandyssul*, the *Protestantenbond* at *Zutfen*, and, above all, the autumnal meeting of the *British and Foreign Association* at *Manchester*. All these gatherings were full of effectiveness, but they certainly culminated at *Manchester*. *Cross Street Chapel* welcomed upwards of 500 persons to the service on Tuesday afternoon; *Lower Mosely Street Hall* was crowded when tea was supplied, and at least 1000 persons took part in the meeting at the *Free Trade Hall*. The conferences were largely attended, the papers and discussions were of a cheery and stimulating nature, and the reception in the splendid hall of the *Midland Hotel* was one of the greatest functions ever held in connection with any of our associations. Friends gathered together from all parts of the country, and separated with the feeling that they had gathered new inspiration for their work.

Some of our good friends, both while they are with us and when they pass away, shew their interest in what we do. Last month we told of the munificence of the late *P. P. Brocklehurst*, and now we tell that *Colonel Turner*, among other bequests, has left £1000 to *Manchester College, Oxford*; £1000 to *Willaston School*; £500 to *Stockport Chapel*; £500 to the *Home Missionary College*; £500 to the *Ministers' Benevolent Society*, and £100 to the *East Cheshire Union*. Living and dying some of our friends never forget the religious home which has nourished them.

We like to see celebrations like that recently held at *Gorton*, where minister and people were rejoicing in their *Bi-centenary*. These historic events link a living present with a living and inspiring past.

The *Rev. L. P. Jacks* marked the beginning of his work at *Oxford* by delivering an admirable address at the College on "The strenuous life in relation to the study of theology."

Mr. Stopford Brooke, we notice with pleasure, has resumed his place in the pulpit at *Little Portland Street Chapel*. He will draw many together who otherwise would seldom be seen in our churches. It is to be hoped that the work of *Mr. Perris* will be strengthened by the influence of *Mr. Brooke's*.

The *Rev. J. E. Carpenter* is doing good work at *Nottingham*, at *Lewisham*, and at *Cambridge*, in all of which places he is gathering thoughtful men and women together who listen carefully to his able lectures. Seed sowing like this is sure, in due time, to bring a harvest ripe and rare.

The popular services, promoted by the *British and Foreign Association*, held in theatres at *Manchester, Islington, Greenwich*, and *Devonport* are attracting great attention and growing audiences. The presentation of our great principles by able men in this way, and in places of such great public resort cannot help but add to good results. Such services, we understand, are to be continued throughout the winter if suitably equipped preachers can be found.

The establishment of a Laymen's Club in London seems likely to prove very attractive and beneficial. Similar clubs in places like *Manchester, Birmingham, Sheffield*, &c., ought to yield equally good fruits.

As usual we pay the toll of good men and women, whose work is over, and whose record is graven in our history. *James Broadbent*, the veteran worker and helper at *Hyde*, at a ripe old age, has passed away; *Miss Emma Caffin*, so long associated with all good works at *Horsham*, has laid down her burden; and one who sometimes toiled among us as a minister and afterwards gave himself to literature, *J. Maclaren Cobbam*, will neither speak to us with voice or pen. These, and such as these, are ever passing, and they all appeal to us "To work while it is day, for the night cometh wherein no man can work."

SCRUTATOR.

November 18th, 1903.

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Edited by the Rev. JOSEPH WOOD.

VOL. 9. NO. 1. MARCH, 1901. ONE PENNY.

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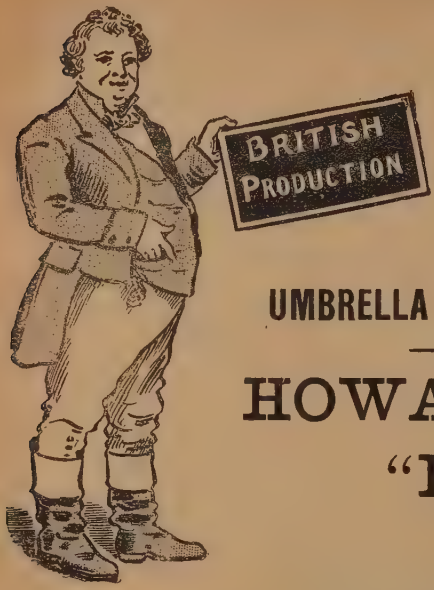

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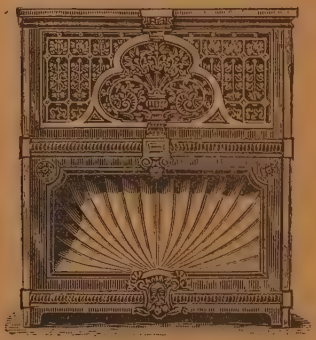

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A MONTHLY MAGAZINE FOR THE CHURCH THE SCHOOL & THE HOME.

Edited by the Rev. JOSEPH WOOD.

VOL. 9, NO. 2. APRIL, 1901. ONE PENNY.

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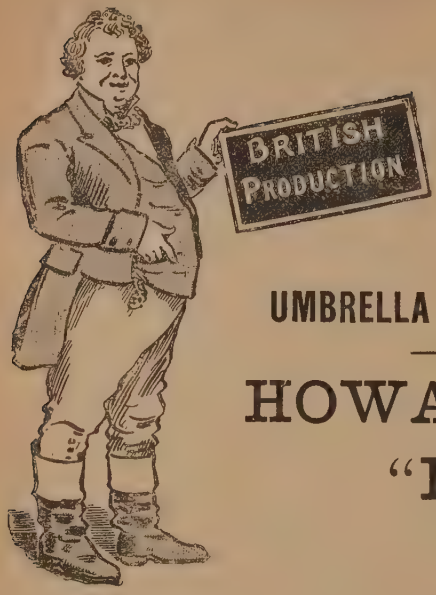

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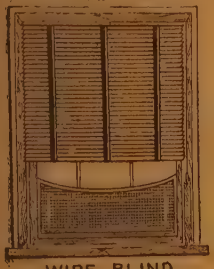

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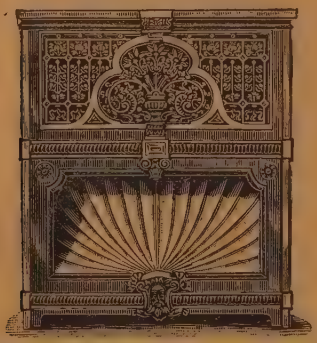

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A MONTHLY MAGAZINE FOR THE CHURCH THE SCHOOL & THE HOME

Edited by the Rev. JOSEPH WOOD.

VOL. 9. NO. 3. MAY, 1901. ONE PENNY.

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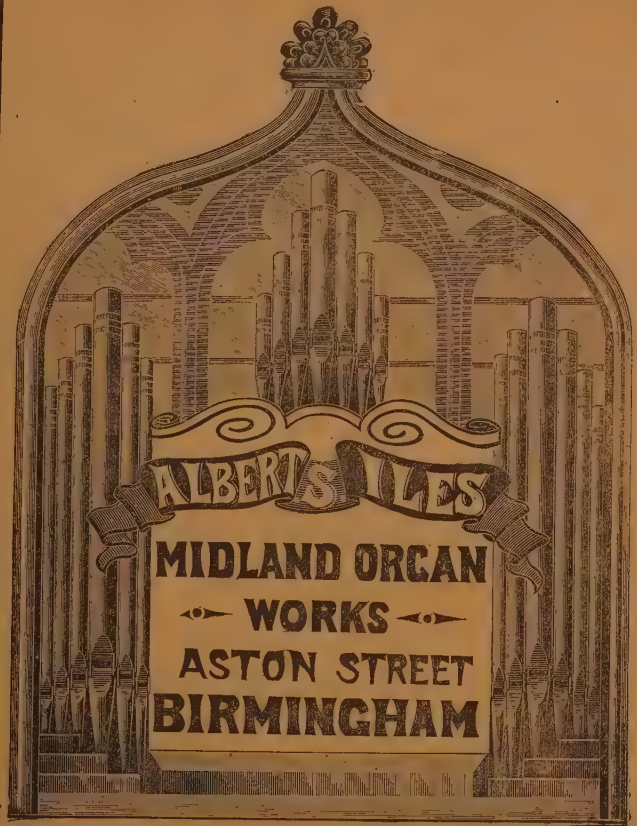

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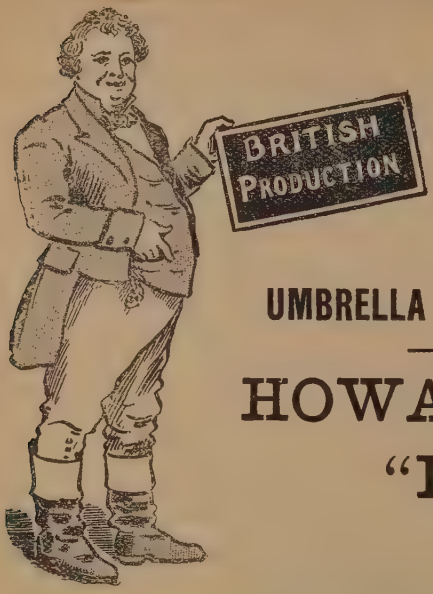

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Edited by the Rev. JOSEPH WOOD.

VOL. 9. NO. 4. JUNE, 1901. ONE PENNY.

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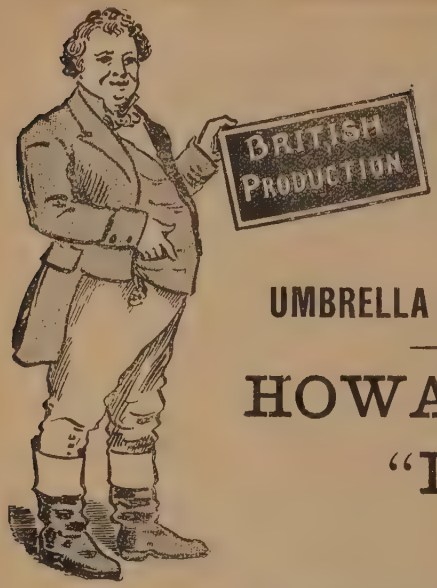

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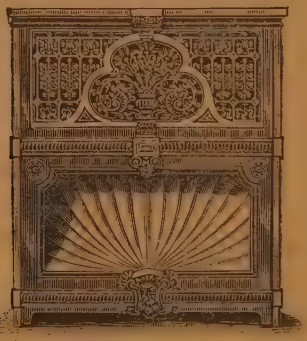

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VOL. 9. NO. 5 JULY, 1901 ONE PENNY.

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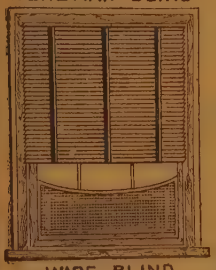

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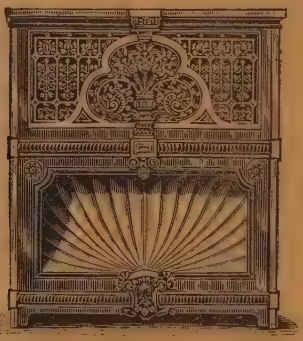

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VOL. 9. NO. 6. AUGUST, 1901. ONE PENNY.

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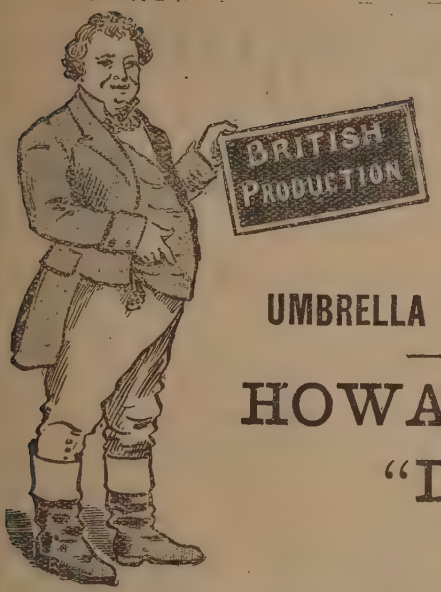

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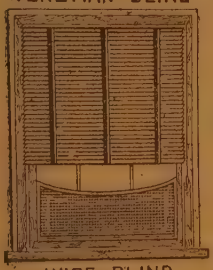

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VOL. 9. NO. 7. SEPTEMBER, 1901. ONE PENNY.

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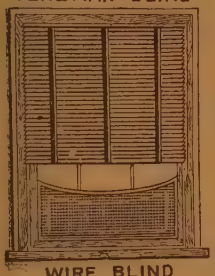

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Edited by the Rev. JOSEPH WOOD.

VOL. 9. NO. 8. OCTOBER, 1901. ONE PENNY.

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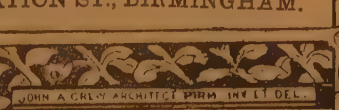

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Edited by the Rev. JOSEPH WOOD.

VOL. 9. NO. 9. NOVEMBER, 1901 ONE PENNY

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Edited by the Rev. JOSEPH WOOD

VOL 9. NO. 10. DECEMBER, 1901. ONE PENNY.

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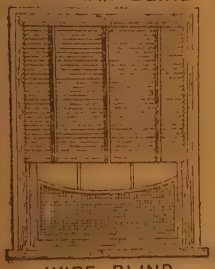

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The Sheaf and Sower

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Edited by the Rev. JOSEPH WOOD

VOL. 9. NO. 11. JANUARY, 1902 ONE PENNY.

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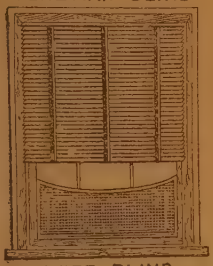

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VOL. 9. NO. 12. FEBRUARY, 1902. ONE PENNY.

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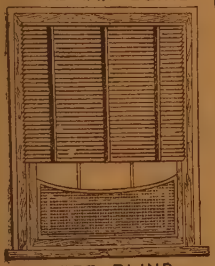

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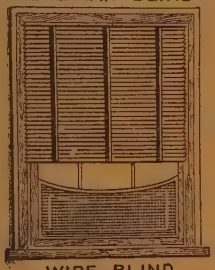

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Edited by the Rev. JOSEPH WOOD.

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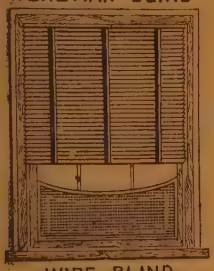

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Edited by the Rev. JOSEPH WOOD.

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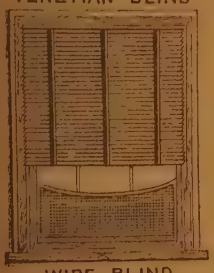

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Edited by the Rev. JOSEPH WOOD.

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Edited by the Rev. JOSEPH WOOD.

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VOL. 1. (New Series.) No. 1. JANUARY, 1903. PRICE ONE PENNY.

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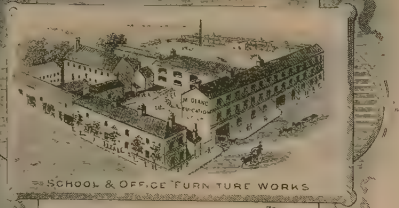

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PAPER by REV. J. WOOD, "On a Suggested 'Priestley' Fund to (1) Assist the Funds of the Union, and (2) Establish an Itinerant Theological Lectureship for the Midlands."

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ARRANGEMENTS FOR THE TRIENNIAL CONFERENCE AT LIVERPOOL, 1903.

MONDAY, April 20th.

P.M.

5-30 Meeting of Guilds' Union Committee at Ullet Road Church Hall, followed by a Service in Ullet Road Church.

TUESDAY, April 21st.

P.M.

3-30 Reception by the Liverpool Committee.

4-0 Address by the President.

4-30 Welcome to, and addresses by, Foreign Delegates.

8-0 Service at the Philharmonic Hall, conducted by Rev J. COLLINS ODGERS, B.A. Preacher: Rev. J. ESTLIN CARPENTER, M.A.

WEDNESDAY, April 22nd.

A.M.

10-0 Communion Service in Hope Street Church, conducted by Rev. H. ENFIELD DOWSON, B.A., and Rev. H. SHAEN SOLLY, M.A.

At the SMALL CONCERT ROOM, ST. GEORGE'S HALL.

11-30 Conference: Chairman—Mr. HARRY RAWSON, J.P.
Paper, without discussion, by Rev. JOHN HUNTER, D.D.
Subject: "A Plea for a Worshipful Church."

P.M.

2-30 Conference: Chairman—Rev. L. de B. KLEIN, D.Sc.
Papers by Rev. W. H. DRUMMOND, B.A., and Mr. JAMES GRAHAM (Glasgow).
Subject: "The Pastoral Ideal."
Discussion to be opened by Rev. DENDY AGATE, B.A., and Mr. T. FLETCHER ROBINSON.

4-0 Resolution on the Education Act to be moved by Mr. R. D. HOLT.
Seconded by Rev. W. COPELAND BOWIE and other speakers.

8-0 Conversazione at the Walker Art Gallery (opposite St. George's Hall).
Mr. CHARLES W. JONES will receive the Guests.

THURSDAY, April 23rd.

A.M.

10-0 Devotional Service, conducted by Rev. FRANK K. FREESTON.

10-30 Conference: Chairman—Mr. WILLIAM LONG, J.P.
Paper by Rev. JOSEPH WOOD on "Church Needs and Conference Ideals."
Discussion to be opened by Mr. JOHN DENDY, Mr. W. BYNG KENRICK and Mr. JOHN HARRISON.

P.M.

2-30 Business Meeting. The President in the Chair.

4-30 Postal Mission Meeting.

8-0 Public Meeting. Chairman—Mr. CHARLES W. JONES. Speakers—Revs. L. P. JACKS, E. W. LUMMIS, P. H. WICKSTEED, and Dr. BARLOW.

FRIDAY, April 24th.

A.M.

10-0 Devotional Service, conducted by Rev. R. A. ARMSTRONG, B.A.

10-30 Conference: Chairman—Sir JOHN BRUNNER, Bart., M.P.
Paper by Rev. C. J. STREET, M.A., LL.B. Subject: "Our Obligations in Social Work."
Discussion to be opened by Rev. W. J. CLARKE and Rev. JOSEPH H. WICKSTEED, M.A.

12-0 Paper, without discussion, by Rev. W. J. JUPP. Subject: "The doctrine of forgiveness and the law of reconciliation: a study of human experience in the life of the spirit."

P.M.

3 to 5-30 Ministers' Meeting at the Ancient Chapel of Toxteth.
Devotional Service, followed by Tea and Conference in the Meeting Room.

8-0 Temperance Demonstration at Liverpool Domestic Mission. Mill Street.

National Conference Guilds' Union.

THE SECOND

ANNUAL MEETING

WILL BE HELD IN THE

Ullet Road Church, Liverpool,

ON

MONDAY EVENING, APRIL 20th, 1903.

PROGRAMME.

5 o'clock.—COUNCIL MEETING IN VESTRY.

6-15. RECEPTION AND TEA IN HALL.

7-15. SERVICE IN THE CHURCH, Conducted by REV. E. D. P. EVANS. Address by REV. J. J. WRIGHT.

8-0. BUSINESS MEETING IN THE HALL. Chairman, REV. J. WOOD. Speakers: R. ROBINSON, Esq., REVS. F. K. FREESTON, C. HARGROVE, M.A., E. W. LUMMIS, M.A., etc.

***

Guild Members, Senior Scholars, and Sunday School Teachers are specially invited to attend.

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The October number of the "Seed Sower" will contain the first of a Series of Letters by Mr. Wood on **"Travel Impressions."**

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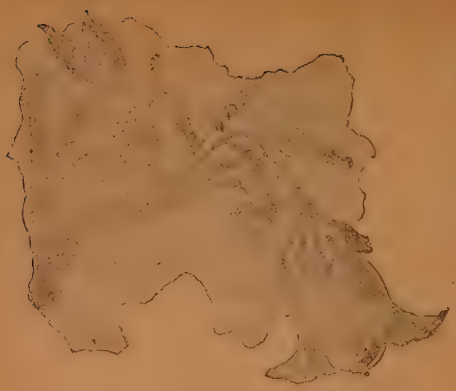

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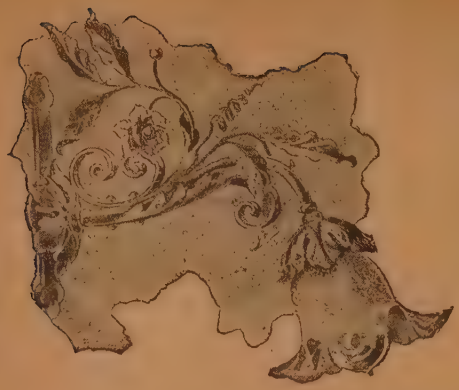

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